personality. But there is no need for the Divine
Being to act by an arbitrary will or idea as an
omnipotent yet ignorant human being—if such an
omnipotence "were possible—might do: for he is not
limited by mind; he has an all-consciousness in
which he is aware of the truth of all things and
aware of his own all-wisdom working them out
according to the truth that is in them, their signi-
ficance, their possibility or necessity, the imperative
selfness of their nature. The Divine is free and
not bound by laws of any making, but still he acts.
by laws and processes because they are the expression
of the truth of things,—not their mechanical^
mathematical or other outward truth alone, but the-
spiritual reality of what they are, what they have
become and have yet to become, what they have it
within themselves to realise. **He is** himself present
in the working, but he also exceeds and can over-
rule it; for on one side Nature works according to
her limited complex of formulas and is informed and
supported in their execution by the Divine Presence,
but on the other side there is an overseeing, a higher
working and determination, even an intervention,.
free but not arbitrary, often appearing to us magical

and miraculous because it proceeds and acts upon
Nature from a divine Supernature:
Nature here is.
a limited expression of that Supernature and open
to intervention or mutation by its light, its force,.
its influence. The mechanical, mathematical,.
automatic law of things is a fact, but within it there
is a spiritual law of consciousness at work which